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## The Russian-Communist Drive for Power

THE division in American public opinion represented by the conflict between Wallace and Byrnes will do the greatest damage if it drives both sides to positions prepared, in the one case, by uncritical fellow-travelers and, in the other case, by those who for years have made a speciality of hatred of Russia and Communism. Conflict between these two extremes will cause grave distortions in American foreign policy and it will give great emphasis to false issues in our domestic politics. So far the Byrnes policy has, on the whole, preserved a wise balance and the attack upon it by Wallace has caused great confusion. But it would be disastrous if, in the course of political controversy, that balance should be lost and if the truth in Wallace's warning about the need of disarming Russian suspicions and fears should be forgotten by our government.

The resistance to Russian expansion in Europe is right. The spectacle of American progressives supporting Wallace in opposing that resistance brings dismay to most European democrats. It is an astonishing fact that so many people, who in their hearts truly loathed ruthless totalitarian methods under Fascist auspices, are now quite complacent about them when they are used under Russian or Communist auspices. This is not to say, that Communism and Fascism are the same in ultimate purpose, or that we are necessarily faced with the same degree of aggressiveness in the Russian-Communist drive for power, that we were in the case of the Nazis. There was a kind of madness about the Nazis that was different from the cold realism of the Russian rulers and it may be easier for the latter to recognize limits as a result of external resistance, than it would have been for the Nazis to do so. But these limits must be there! To establish them will require the moral and material strength of America and Britain and it will require the presence in western and middle Europe of healthy democratic forces, especially in Germany. This means in practice, the support of Social Democratic parties and other leftist democratic movements that provide a workable economic alternative to Communism.

Opposition to Communism, while necessary, has its own moral difficulties and dangers. It may lead

to the strengthening of reactionary interests, both feudal and capitalistic. At present the power of America is often felt to be a danger to the freedom of Europe. The American in Europe hears thoughtful people, who are not Communists, say, that they fear American capitalism more than they fear Russian Communism. They have in mind the power of particular American corporations; the financial pressure of the American government in making loans; the evidence that American influence is used to discourage European Socialism; and some of them have a vaguer fear of the vulgarization of Europe through forced importation of what they take to be American culture; the culture of the movies; and the culture embodied in the behavior of many American soldiers since the armistice. Moreover, the influence of the Anglo-Saxon powers in Greece or Spain does not give confidence, that the alternatives to Russian influence have much hope in them. Communism still appeals to the idealism of youth in many lands and, so far, Western democracy has been too aimless, or negative, or too closely linked with the abuses of Western capitalism to make any such appeal. These ambiguities make difficult the task of preserving central and western Europe from Communism, because they mean that we ourselves, and the impact of our own nation upon Europe, need to be purged in the process, but they do not make this resistance to Communism less imperative.

Along with resistance to the Russian-Communist drive for power must go a strong, continuous, and resourceful effort to disarm Russian fear that we intend to attack Russia and to destroy Communism in Russia in the end. The writer has talked with two very cosmopolitan and intelligent Russians, who are not Communists and who are not personally hostile to America or Britain, but who sincerely believe that America and Britain intend to destroy Russia, if they can do so. The fact that many Russians, both inside and outside of Russia, believe this, is a fact of the greatest importance, even though the belief is based upon illusions. Here much that Mr. Wallace has said in his letter to the President and in his Madison Square Garden speech is true, even though it was mixed with irresponsible statements about

Britain and about American atomic policy. The Federal Council of Churches has taken the right line in calling for the abandonment of bases that seem to be a threat to Russia. Fear is one factor in the Russian drive for power, and though fear may produce an aggressiveness that is to all appearances the same as the aggressiveness that is controlled by a consciousness of strength, there is a better chance that it may be modified by what we do. It is as important

as ever for Americans to see all that they do, as it appears to the Russians.

Those who emphasize the need of removing the causes of Russian fear would be more convincing, if they avoided being drawn into the orbit of the uncritical supporters of Russian policy, and if they showed understanding of the problem created by the Russian-Communist drive for power, by the extension of the area of totalitarian rule in the world.

JOHN C. BENNETT.

## India: Enigma and Challenge

HENRY SMITH LEIPER

INDIA is an enigma to the Western mind for many reasons. It is not a nation but a collection of highly differentiated peoples. What is told you by one group in India is vigorously denied by another. To discover the objective facts about anything is difficult; to get a complete and trustworthy analysis of what the facts imply is almost, if not quite, impossible. But, perhaps for this very reason, it constitutes a challenge to men of good will everywhere: all the more so because India stands at a great moment in her history. Tremendous results will flow from the decisions she makes now, and the course she adopts may have large repercussions on the rest of the world.

This interconnectedness of modern life is well illustrated in the case of contemporary India by two recent events. When the OPA in Washington altered certain price ceilings recently, the market in Calcutta reflected the change within a few hours. When the shipping strike held up cargoes in American ports, hundreds of thousands in India were condemned to starve. There are more and more such evidences of the fact that her fifth of the world's population is related in many ways to the parts of the earth which seem still very remote in space and historic or cultural distance.

No word more accurately reflects the contemporary moment in India than the word "crisis"; it is rendered by the Chinese as "danger" and "opportunity." Both are present. The first is very obvious. The second ought to be just as obvious.

The dangers flow from a combination of factors. The first has to do with the physical need of India. Her people are still among the poorest on earth with an average annual income which is estimated at about \$26 per capita. They are woefully short of food for a number of reasons. The first is an amazing and even dangerous increase in population. In one hundred years this has increased by 100,000,000 (one hundred million). In six years the increase has been

30,000,000. The rate of increase bids fair to be 7,000,000 annually by 1951. Next, there have been three crop failures due to drought. Furthermore, vast areas formerly productive have been ruined by a tidal wave which covered arable land with sand. A hurricane ruined other areas. Then Burma's former 2,000,000 tons of rice per year for Indian import have been cut off by the war. As if this were not enough, the small producers, who supply most of India's food (which at one pound per person per year would equal 75,000,000 tons), have profited from the easier flow of money due to war-expenditures; consequently, they have eaten about 55% of what they raised instead of 45%. That meant 10% less for the rest of the people who do not raise their own food—or raise only part of it! With one third of the cattle in the world eating a good deal of India's grain, the bulk of the people will not eat meat. They will not because they consider all life sacred and hence cannot kill the cattle. The fertilizer from cattle droppings is burned for fuel and therefore the land is starved for enrichment.

All of these factors have combined to produce a situation which is appalling. And no permanent cure has yet been discovered, or even proposed.

Yet it is clear that India is trying to help herself. She has a rationing and compulsory procurement program which is remarkable. Herbert Hoover says it is the best in the world. Having seen it at work all over India, I do not wonder that he praised it. (Although, unlike Mr. Hoover, I possess no competence for comparing it with the systems elsewhere!) India has as much irrigated land as the next ten nations in the world. And she has made strenuous efforts to secure food supplies from without to supplement her own which for reasons just enumerated, are estimated to be off by between 10% and 14%. She has spread her scarcity thin. Thus she has prevented spots of severe famine. Her optimum ration of 12 ounces per day—with one half

that for children under eight—has been progressively cut until it is but seven ounces in some areas. Malnutrition is much in evidence and inevitably increasing.

One of those who accompanied the American Famine Mission remarked as we confronted the situation in the country and noted the patience of the suffering people: "It isn't the heat but the humility of India that gets me!" This, because of the fact that alongside of abject poverty, there is such flamboyant and excessive wealth. Yet there seems little indication that India's poor are moved to violent protest. There is, however, an apparent growth of Communism and it should hardly excite wonder under the circumstances. One of the persistent rumors which was encountered in India this summer had to do with the supposed presence in India of more than a thousand agents of Soviet Russia. There is no way to prove either the accuracy or the falseness of this statement; but it needs to be mentioned. With India so important in the world's life, and so near to Russia, relatively it would be surprising if something of the sort were not going on. All the more so, since as complete British withdrawal progresses, there is bound to be a period of considerable confusion and uncertainty, politically, in India. No better invitation to Russian infiltration could be issued! The Communists we met in India did not give us any proof that they were not following the party line: and we have no proof that they are! Again it would be surprising if they were not. And most non-Communists thought that they were.

With the small world of today, any move on Russia's part with respect to India will involve other nations. They may be expected to try to offset any increase of Russian influence just as definitely as Russia may be expected to try to increase it. The situation, at the very least, is full of unpleasant possibilities.

All the more does this seem true, when it is recognized that the political leaders of India are apparently more concerned for anything that may advance their respective influence, than they are for the physical welfare of the people. This came out very dramatically in connection with an effort, which the American Famine Mission made, to get a statement about India's food requirements from the outstanding leaders of her main political movements. With the exception of the Viceroy, who was willing to sign any statement which he considered true to the facts, the others were unwilling to have their names appear together on anything that could be regarded as representing a common agreement. Argue as one may about the reasons for this, it is nevertheless embarrassing evidence of a condition which must be faced by friends of Indian independence.

With good reasons did Mahatma Gandhi say: "If India does not now gain her independence, it will not be because of British wickedness, but because of In-

dian foolishness." One does not know whether he saw any connection between this declaration and his own refusal, for example, to join a coalition committee on food which the Viceroy tried to set up. Mr. Gandhi's explanation of that incident would doubtless be that he was not the head of the Congress Party at the time, and that the invitation should therefore have gone to Malana Azad who was. The subtle difficulty here was, that if Azad did join, he would be sitting in a coalition with Jinnah. Both are Moslems: but Jinnah's political future depends on his being able to establish the fully representative character—so far as the Moslems are concerned—of the Moslem League. If that seems curious it is at least understandable. And it is part of a pattern which one finds all over India's political map.

This pattern includes the apparently irrespressible conflict between the two largest communal groups as they are called: *i. e.* the Moslem community—which Jinnah says is a distinct "nation" and ought to have its separate territory and government (an arrangement known as *Pakistan*)—and the Hindu community which is almost three times as large. The latter is chiefly represented in the Congress Party, but as has been indicated, there are likewise Moslem members in the Party. One does not hear of any non-Moslem members of the Moslem League! There are those who persist in asserting that the British are responsible for the recurrence of open fighting between the two communal groups. At the very least it can be said that there appeared to us no evidence whatsoever that this is true. On the contrary it is the presence of British controlled and officered troops, which seems the only thing that can prevent violence in many instances. Almost ten thousand persons have been killed in communal riots, according to apparently authentic reports, since our commission was in India during the summer of 1946. This fact gives weight to the argument that the British cannot simply walk out now and leave India to her fate. If they do that, and if there is widespread bloodshed, the world and the Indian people will undoubtedly blame Britain. Such is the tail end of the white man's burden. He has the sacred cow by the tail and can't let go!

It is gratifying to be able to say, that when one comes into contact with Civil Servants and other officials of Indian government, there are many indications of a friendly attitude toward missionary forces of Western Churches in India. Typical of the alert way in which the Christians, through the National Christian Council, are seeking to aid the people in every emergency, is the nation-wide plan which has been made for material aid, as well as organizational leadership, in connection with food shortages at the present time. Soon after our visit a planning conference was held in Allahabad at which both missionary and government leaders were present. The initiative was taken by the missionaries and the ex-



pense of the conference was met by a special grant from the Foreign Missions Conference of North America.

Although it is perfectly clear that no private agencies can grapple effectively with the major problems of food supply, it is nevertheless true that for supplemental and preventive feeding programs, education in the preparation of new foods, and the use of vitamins and milk products, there is no better setup than that which is provided through the missionary schools and hospitals throughout the land.

We found evidences of the appreciation which the government feels for the cooperative spirit manifested by these missionary institutions, and likewise of the contribution which Christian education is making at almost every point. Symbolic of the Indian response to the opportunity for higher education in Christian institutions, was the fact that we found the Principal of the Madras Christian College bemoaning the necessity of rejecting 3,000 students beyond the utmost capacity of his campus and classrooms. His case was hardly exceptional. For in India, as in much of the rest of the world, educationally speaking, demand far outruns supply. And in this case we are dealing with a fifth of the human race whose average of literacy is very low—well under 20%.

No one knows what the effect of Indian Independence will be on the Christian movement, which now claims something over six million persons among four hundred million. The tendency, politically, is to recognize religious classifications, and there is to be one Christian in the cabinet under present plans. But whether the British policy of grants to Christian religious institutions under certain carefully supervised conditions will continue, no one can say; there seems some ground for thinking that it will not. The fact that Christians have so much past relationship to the "imperialistic West," may be expected to hamper them until their place and part in the new India is fully established. The religious status of India in the councils of the Christian world, must not be allowed to stand at a lower level than the new political status of the country. And it is to be noted that already the former Commissioners of the major nations in India are to be raised to ambassadorial status. This is a sign of the times and it is a good sign. One of the greatest challenges of India to the rest of the world is being met. The main test of what is to flow from it is yet to be met by the Indian leaders themselves. But they at least can count upon the good wishes of multitudes all over the world.

## Protestant-Catholic Issue as a Layman Sees It

WAYNE HANSON

A LAYMAN who is undisciplined in theology and church history hesitates to enter this arena. The writer then ventures only to set down, at the editor's request, a few deep convictions growing out of many years' work in the church and kindred organizations where the relations of Protestants and Catholics were ever in the background.

Even a casual glance at the present scene notes a remarkable resurgence of Roman Catholic vigor, often admirable in long-time strategy and skilful tactics. Their philosophy and doctrine, minutely worked out and articulated, stems from the ages, and is put into practice on a world front with compelling unity. This unity, however, is not rigid but is pliant and expedient. Where democracy rules the church conforms, but quietly nibbles its way toward more privilege, especially in education and diplomacy; while press, radio and screen are managed with consummate skill to suggest its goodness and might. But where, however, it dominates the political and social life of a state, dissenters often live by suffrance. Its leaders today frankly demand that vast areas be fenced off from Protestant missions because, forsooth, the Roman Church was there first! All over the map in Latin America the Protestant

minority suffers from such bigotry which at times rises to violent and notorious persecution. Twenty odd years ago I lost what naiveté I had in these matters when a meeting of students in Portugal which I was to address was all but dispersed by stinkpots tossed in by zealots.

We are disturbed and angered by all this. From history come flooding the memories of things even worse done to our brethren in days gone by. Over the Protestant world rise demands that we do something about it before it is too late. To this our more thoughtful laymen agree, but earnestly hope that our defense be at once effective and discreet. They fear lest our measures against unfair propaganda and encroachment on our liberties may whip up the great body of our laity to resentment, and loose a torrent of futile denunciation and unchristian retaliation. Among our nominal adherents, whose Protestantism is little more than the stamp of heredity and environment, we might raise the shades of the Ku Klux Klan. The better instructed might be distracted in their overwhelming task of meeting the world's need, and instead of an abundant harvest of good works we might reap gnarled and worm-eaten fruit. It is certain that a wide-spread and flaming

retort to Catholic arrogance would bring more dissension and conflict of which the world has had more than enough.

We need not, indeed must not, yield our cherished religious and political rights. We can maintain them, however, without public quarrel, and in fact more effectively. As Protestantism at long last begins to gain unity we should commit the defense of our rights to an able staff in our federated bodies like the Federal Council, and World Council, of Churches. Our Catholic brethren do not form and execute policy by guerilla action, but by trained staff work. So we laymen are encouraged by the beginnings of firm Council leadership on our behalf. Such a "department of external relations" should be strengthened and adequately financed. These experts would know intimately the temper of their constituents, would keep in close touch with our whole mission abroad, as well as the political and diplomatic problems at home, and could promptly bring to bear the whole weight of Protestantism wherever injustice threatened. Such a function need not war with a spirit of broad tolerance and understanding; indeed, in the long run it will win more when exercised with invincible goodwill as well as firmness. Laymen will gladly entrust these delicate matters, for which they are untrained, to representative and expert hands, for then they can with confidence and heartiness get on with their own job as churchmen—the building of the Kingdom of God.

For the laity are at the heart of the matter. Final judgment on these rival claims of doctrine and policy rests on their fruit. A mounting volume of Christian service in money and personal effort from our church men and women will do more in justifying our faith than diplomacy or pressure. Just as democracy, and more of it, is our best defense against totalitarian philosophy, so true Christian faith and works are the best answer to bigots. In Latin America one is impressed by the growing influence of our missionary schools and medical centers. Catholics do not hesitate to be treated in Protestant hospitals, nor to send their children to our schools, where "they are assured", as they have said, "of a better moral training than they could get elsewhere." Our records are filled with the sincere approval and cooperation of those in posts of influence because of the helpful effect upon the health and character of their people; and when fanatic persecution breaks loose, their political leaders, as in recent months, have boldly denounced it. Of late our missions are moving vigorously into another area of great need—the rural life of people whose agrarian economy is backward and poverty-stricken. Their response, at first timid, glows with appreciation as they learn from Christian experts how to better their lot. This is preaching with hands and feet. Not long ago, in the hot sun, I watched the dedication of a Rural YMCA Center

in one of the republics "south of the border," whose scientific service had won the commendation of leaders in government and education as well as the farmers—the *campesinos*—of the valley. The President of the Campesinos, in sandals, white cottons, and tousled hair, replied in simple dignity to the presentation address of the American layman. The farmer's closing words were illuminating: "Some people warn us to beware of you folks, that you have had motives in coming to us. But we know better; we do not listen to them. For we know that people who do for us the things you do must come from God."

So, we would say, let's get on with our job; outflank unfair pressure and clever encroachment by an expanding volume of Christian service on all fronts. Our laymen would respond for they are sick of dissension which rages everywhere, and, moreover, are troubled as never before by the vast suffering and need all over the map. Today they are giving huge amounts to church projects besides even greater sums to philanthropy outside. But it is only a beginning, not nearly enough. We Protestants need a common grand strategy of lay deployment in projects, well studied and articulated, ranging from parish and nation to the ends of the world, with a modern program of lay enlistment, and training. Such a strategy, in time, would generate the spiritual and social power which our forces so urgently need to deal with the ominous national and international problems of this atomic age; in such an advance we would find, by the way, this Catholic-Protestant issue sinking to minor significance. But alas! Our laity is not enrolled in such volume; in spite of present achievement it is doubtful if we are getting from our laymen more than a tenth of their potential; and I see no signs of a grand strategy in the making.

Indeed, there is some truth in the cynic's remark that our laymen are the unskilled, the unemployed, the WPA of the church. Probably half of them contribute to their own local church, but fewer by far, and—let us speak frankly—in response often to an indefinite and emotional appeal, contribute to its service outside, the big task of the church. Many, the younger especially, would like a job in the church beyond eating church dinners and patronizing its bazaars. For the most part they are steeped in a hazy Protestant loyalty and could be stirred to bitterness against those who would trench on these rights. Far better, however, to challenge them to a part in planning and executing their own church's share in a great movement of world evangelism and good works. We are profoundly grateful for the present outpouring of gifts for world reconstruction, an earnest lay-response to deep physical need; but the grand strategy calls for more than a canvass for funds, and certainly not a "modern", simultaneous, high-pressure, slogan-promoted campaign to save the world in six days. Rather a democratic, educational, Christ-inspired movement with far-reaching objectives

whose advance would be marked by decades. "First the blade, then the ear, then the full grain in the ear."

One of my dear ministerial friends, who knows his laymen, once remarked sadly to me: "They make so many mistakes!" My sympathy goes out to a burdened pastor trying to lead a lot of laymen who zealously are dashing off in all directions. But is not the answer a more thorough program of training these men, whose zeal so often outruns their knowledge, more comprehensive by far than the church has hitherto undertaken? Among the fundamentals should we not instruct them more objectively in the Faith, and our Protestant approach to it? In the freedom and power of our liberty and the corresponding duty of personal service? And why not give them an appreciative understanding of Roman doctrine, and where and why we part company with it? Would it be heresy to remind them that, although at times our leaders must take sharp issue with Catholic policies, yet we all, Protestants and Catholics alike, profess to worship and serve the same Lord?

For the layman is not schooled in these things; theology sits lightly upon him. His daily life is made up of contacts with his fellows whose religious views are often at variance with his, and he usually outflanks conflict in faith and practice by comradeship and cooperation. He may be surprised, probably pleased, to learn that the historic Catholic Church, by official pronouncement and devoted service of some priests and laymen, has contributed mightily across the centuries to Christian social advance and to the defense of humanity in time of war and tragic crisis. Some laymen, when their minds are put on the matter, might think of the slight anomaly of the glib reference to the United States as a Protestant nation in the face of the millions of loyal Catholic citizens, and the portentous advance of secularism. And while we justly complain when Catholics seek undue government favor, they in their turn may question some favorable notice which, for service, our own organizations at times have received in the past. The layman's humility will be properly deepened by pondering the scandal of Protestant disunity, two hundred divisions, and the "fanatic fringe" whose sincere but sometimes crude labors at home and abroad are not very helpful. And a look into history would tell him that bigotry can breed in all bodies; that Protestant zeal could exile a Roger Williams and burn a Michel Servetus.

Many of us earnestly believe that once we are assured of adequate official defense of our interests we had better turn the minds of our laity to the exploration of areas of common concern rather than to the nursing of our injuries at the grave risk of further inflaming them. With the modest schooling in objective thinking just suggested, should we not urge our laymen to cooperate with such organizations as the Conference of Christians and Jews, which enrolls

both Catholics and Protestants with Jews in pursuit of mutual understanding? Or to enroll in such enterprises as the United Service Organizations which enlisted more than a million volunteers of all faiths to labor loyally together. There is a joy in crossing these age-old gulfs which the writer knows from experience. For some years he worked in the Franco-American Foyers of the first World War for soldiers, sailors and the people of the devastated regions, alongside of fervent Catholics and Huguenots whose ancestral memories went back to the massacre of St. Bartholomew and the dragonnades of Louis XIV. All were united in the "Union Sacrée", sacred union.

More could be said concerning the need of a vast increase of lay power, but this much is germane to our theme of dealing with unfair competition. An official watch, vigorous and united, should indeed be set on our walls, while more and more workers, undistracted by war cries, are marshalled and trained for the job of helping to build the Commonwealth of God on earth. Such an increasing volume of Christ-like service will in time gain the approval of nations, and even, to our rejoicing, stir honest critics to competition in good works. At any rate, this seems to many laymen Christ's answer to the problem.

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#### Story of One of Germany's Christian Anti-Nazis

Mrs. Kathleen Bliss, editor of the *Christian News-Letter*, makes the following interesting report on one of the martyrs of the attempt on Hitler's life in June, 1944:

The June number of the *Round Table* contained an article on Helmuth von Moltke, together with some of his letters. Von Moltke was shot by the Nazis in January 1945, along with a group of his friends. He was thirty-nine. He was marked down by the Nazis as an enemy from the very earliest days. He was strongly independent in mind, trained to become a German judge. In the years before the war he frequently visited England, to which he was warmly attached, and was called to the English Bar. At the outbreak of war he was called upon to join the supreme command of the armed forces as adviser on international law. The work gave him security from the Gestapo and opportunities for warning and rescuing intended victims of the Nazis in Norway, Denmark and France. It also brought him into contact with several groups of officers who from various motives had begun as early as 1938 to lay plans for action against the Nazi regime.

Von Moltke and his great friend, Peter Yorck, were not, however, closely associated with the military anti-Nazi groups. They were far less concerned with the means of overthrowing the Nazi regime than with the steps which would have to be taken to rebuild Germany when Nazism, as they were convinced it would, collapsed from within because of its inherently evil character and because of the rising resistance to it of people



who were prepared to suffer at its hands. He saw Nazism not just as a corrupt political creed, but as a spiritual canker of the human heart which defeat would not necessarily obliterate. He managed to get a letter to a friend in England in 1942. This is reprinted in full in the *Round Table*. In it he said "thousands of Germans who survive will be dead mentally," and he spoke of the spiritual awakening, chiefly in the Christian confession, to the real evils of Nazism. "Today," he said, "it is beginning to dawn on a not too numerous, but active part of the population, not that they have been misled, not that they are in for a hard time, not that they might lose the war, but that what is done is sinful. . . . Perhaps you will remember that in discussions before the war I maintained that belief in God was not essential for coming to the results you arrive at. Today I know I was wrong, completely wrong. You know that I have fought the Nazis from the first day, but the amount of risk and readiness for sacrifice which is asked from us now, and that which may be asked from us tomorrow require more than right ethical principles, especially as we know that the success of our fight will probably mean a total collapse as a national unit. But we are ready to face this."

At the same time von Moltke and his friends were meeting in a group which took its name from his estate—the Kreisau Group. They discussed plans for the government of Germany after the collapse (whether this came by defeat or by internal collapse), including regionalization under special commissioners for an interim period, and the trial of war criminals before an international court at the Hague. On a charge of

warning a man of imminent arrest, enabling him to escape, von Moltke was arrested, imprisoned and tried. A long letter describing the trial is of the very greatest interest. He was accused of discussing the possibility of the Nazi collapse with Jesuit priests, Protestant ministers and a bishop. The end was a foregone conclusion. In his letter he recounts the closing tirade of the judge, Freisler, against him: "Where do you get your orders from? You get your orders from the Fuhrer, and the National Socialist Party! That goes for you as much as for any other German, and anyone who takes his orders, no matter how indirectly, from the agents of the other world, is taking them from the enemy, and will be dealt with accordingly!" Yet he died well satisfied. "Taking it all in all," he wrote, "this emphasis on the religious aspect of the case corresponds with the real circumstances, and shows that Freisler is, after all, a good judge from the political angle. This gives us the inestimable advantage of being killed for something which (a) we really have done, and which (b) is worth while. . . . It is established that at no time did we design to use force; it is further established that we did not take a single, solitary step toward setting up any sort of organization, nor question anyone as to his readiness to take over any particular post; though the indictment stated otherwise. We merely *thought*. And in face of the thoughts of these three isolated men, their mere thoughts, National Socialism gets in such a panic that it wants to root out everything they may have infected. There's a compliment for you!"

## The World Church: News and Notes

### Christian Cooperation in Italy

Recent formation in Italy of the Federal Council of Evangelical Christian Churches marks a "momentous step forward" in Protestant unity, the Rev. Howard V. Yergin, executive of the Presbyterian Synod of New York (USA), declared at an Interdenominational Conference of Italian Pastors held in New York under the auspices of the Home Missions Council of North America. Mr. Yergin recently returned from six months in Italy.

Invitations to join the Council, said Mr. Yergin, were sent to the United Methodists, the Southern Baptists, the Waldensians, the Independent Mission of La Spezia, the Pentecostals, the Plymouth Brethren, and the Adventists. The first four accepted, he said, but the latter three declined.

"The work of various American Protestant groups has been a heartening example in Italy of Christian cooperation," declared Mr. Yergin. "The American Friends in several places are manually aiding in the reconstruction of homes. The Church of the Brethren, in addition to its gift of five hundred heifers to Italy, has also undertaken similar construction. The Congregational-Christian Church, together with the Unitarian Church, has carried through at Naples a study in nutrition of undernourished people, and it is now completing a series of barracks to house 550 bombed-out persons who have

been living in hillside caves for two and three years. The American Mennonites are establishing in the Waldensian Valleys a visiting nurse service to supplement that already furnished by the Waldenses, and hope soon to operate a demonstration farm to aid the farmers of the rocky mountain-sides. This group has distributed many tons of clothing and this winter is bringing 35 Italian youth to study in American colleges."

### Bishop Larned to Geneva

It is gratifying to note the fine way in which many of the American churches are responding to the suggestion that they have direct representation working with the Department of Reconstruction of the World Council of Churches in Geneva. With the announcement that the Right Reverend J. I. Blair Larned, Bishop of the Protestant Episcopal Church of America for the Continent of Europe, is to establish his official residence in Geneva, with close affiliation with the World Council of Churches, eight of the largest American churches will thus be represented.

While these representatives are not appointed in the same way, and some of them are not fully representative of the entire fellowship comprised within their respective denominational designations, they are all supported by some agency of the church and may be said to be truly in touch with their denominational affiliations. These

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eight American churches comprise more than 35 million communicants. They are all undoubtedly prompted by the desire to render special assistance at this time of need through the Department of Reconstruction and Inter-Church Aid of the World Council to the stricken people of Europe. Practically all of these men have specific assignments in that Department that in some instances take the major portion of their time. All are residents in Geneva except the representative of the Baptists, who continues a previous residence in Paris though he is in close touch with Geneva and makes frequent visits there for consultation and conference. There are also other American representatives who are engaged in service on the fields, and Dr. Stewart Herman of America serves as Secretary of the Department under the Directorship of Dr. J. Hutchison Cockburn, former Moderator of the Church of Scotland.

The American representatives who are supported by these eight churches and serve either as full-time secretaries of the World Council of Churches or as "ambassadors" of their churches in collaboration with the World Council are: Baptist, Dr. Edward A. Bell (Paris); Congregational Christian, Mr. Robert W. Root; Disciples of Christ, Dr. Robert M. Hopkins, Mr. Robert Tobias; Evangelical and Reformed, Dr. Carl E. Schneider; Lutheran, Dr. S. C. Michelfelder, Dr. Clifford Nelson; Methodist, Bishop Paul M. Garber, Dr. Werner T. Wickstrom; Presbyterian, Dr. Benjamin J. Bush; Protestant Episcopal, Bishop J. I. Blair Larned.

In the general set-up of the World Council there are

additional representatives of churches from Germany, Switzerland, Sweden and Great Britain. Thus there is becoming increasingly manifest at Geneva, while the World Council of Churches is in process of formation, an excellent relationship between the Council and many of its constituent bodies.

## Dr. Fisher Proposes Full Intercommunion

Full communion between the Church of England and non-Episcopal Churches throughout the United Kingdom was proposed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in a sermon at Cambridge University.

Declaring the time has come for free exchange of both ministers and ministries, Dr. Fisher said he presupposed that those agreeing to full communion would agree on the essential principles contained in the Scriptures and creeds, as well as on the sacraments and the ministry itself.

The archbishop's announcement, although a surprise to Free Church circles, was cordially received as a basis for further discussion.

Dr. Fisher stressed that non-Episcopal Churches had accepted the principle that the episcopacy must exist with other elements in the reunited Church.

"If the non-Episcopal Churches agree to such a communion, let them try it on their own grounds first," he said. "I should hope that preparation for it be along the lines of the recent Canadian proposals which saw both Episcopal and non-Episcopal ministries willing to interchange. By that means assimilation would be at work from the start at the presbyterial level.

"I love the Church of England as Presbyterians and Methodists love their churches. It is not possible nor desirable that any Church merge its identity in a newly-constituted union.

"What I desire is that I should be able to enter their churches freely, and they mine, in the sacrament of the Lord, that His life may freely circulate between us."

(RNS)

## Correction:

In our October 14th issue, we used an RNS story which reported the visit of a priest, Seraphim Rodionoff, to the World Council headquarters in Geneva. It should be pointed out that Seraphim Rodionoff is not the Metropolitan Seraphim appointed by the Moscow Patriarch as Exarch for western Europe dioceses of the Russian Orthodox Church. Seraphim Rodionoff's visit to Geneva was entirely unofficial. The confusion of the two men was a result of their common name.

## Authors in This Issue:

Henry Smith Leiper, who is Associate General Secretary of the World Council of Churches, has just returned from a trip to India.

Wayne Hanson was formerly a Secretary of the Y.M.C.A. On his retirement he entered the lecture field for Redpath Bureau, and has traveled widely in almost every country of Europe and Latin America.

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